

MEMORIALS
OF
Godliness & Christianity.

In Three Parts.

PART. I.
CONTAINING
MEDITATIONS

1. *Of making Religion ones Business.*
2. *An Appendix applied to the Calling of a Minister.*


With a Brief Account of the
Authors LIFE.

The Tenth Edition Corrected and
Enlarged.

By Herbert Palmer, B. D. late
Master of Queens Col. Camb.

LONDON,

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near White-Fryers in Fleetstreet, 1670.

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DAVID H. MCALPIN.

I Conceive this Letter, with
the *Appendix* following it,
to be very well worthy the
Printing.

Ch. Herle.



NEW YORK
TO THE
READER

Christian Reader

THis ensuing Meditation
upon making Religion ones
business, having first affected
my own heart, and afterward
some friends to whom it hath
been communicated, I have
been so far made to believe,
that by Gods blessing it may be

A 2

some

To the Reader.

some advancement to the *business of Religion*, now in this season when Religion hath *Retainers* enough, but not *Servants* enough; that at last my thoughts told me, *The very expressions herein would upbraid me as not true to them, if I had denyed, or longer delayed their publication.* I have no doubt but sundry passages in them will meet with some *Scoffs* and some *Cavils*, as being over nice, and precise, and I shall meet with some *Reproaches*, as not answering my own strict rules. But in hopes there will yet be found those that will both be glad to see such a piece of a *Pattern* for their
Hearts

To the Reader.

Hearts and Lives, and also
strive to make it *their own*
in affection and practice; I
have resolved to adventure the
one and the other: and do
trust also that by Gods grace,
it will somewhat help to make
me the more watchfull over
my own self and my behavi-
our, that I may not only not
shame my self and my so pub-
lick professions, but also may
set a *real Copy* in some pro-
portion suitable to this *ver-*
bal one, for thy double be-
nefit. Herein if thou wilt
help me still with thy prayers
(as I am confident thou wilt,
if thou *reap any* benefit by it)
I again tell thee, *thou mayst be*

To The Reader.

*the better for it thy self, while
I am thereby through Gods
mercy to us both, helped to
do thee yet some further spi-
ritual Sevice, which while I
live I must now alway profess
my self ambitious of, as be-
ing ever,*

Thine and the Churches

Oct. 13.

1644.

Servant in Christ

altogether

Herbert Palmer.



*A Brief Account of the
Life of Mr. Herbert
Palmer.*

THE Reverend Author of
this ensuing Treatise, was
(whilst living) priz'd by good
men for his Piety, and loved by
all wise men (that knew him)
for his Learning: And now he
is dead, let not the Reader in
this short Epitome of his Life,
expect any more than a brief

A. 4.

Nar-

A Brief Account

Narrative or Account of his
most eminent, peculiar, publick,
passages and transactions in the
world.

He was the Son of Sir Tho-
mas Palmer of Wingham near
Canterbury in East-Kent,
where he was born about
March 1601. he was prudently
and piously educated, and in
his Infancy made great profici-
ency in the serious study of Reli-
gion and Learning, so that when
he was 4 or 5 years of age, he
would oft cry to go his Mother,
To hear somewhat of God.

From a Child he was ac-
quainted with the Scripture,
and

tho Authors Life
and earnestly desired to be A
Minister of Jesus Christ.

He had excellent natural
parts, both intellectual and mo-
ral; his excellency and exact-
ness in the French Tongue,
(which he could speak almost as
soon as English) and the great
knowledge he had, as well of the
persons places and affairs of the
French Nation, as in the pro-
priety of the pronounciation of
the Language, made many stran-
gers (to his Nativity) believe
he was a French-man born; and
after his call to the Ministry,
he Preached to the French
Church at Canterbury on two
several solemn days to the great
edifica-

**A Brief Account of
edification and approbation of
the hearers.**

*His Industry also in learning
the Latine Tongue, was mani-
fested by his great proficiency
therein whilst young.*

*His dutifulness and obedi-
ence towards his Parents, as
well when grown to years of
maturity, as whilst young, spake
his great reverence and esteem
of them; and as he was a great
Example of Filial obedience in
his Conversation, so he was a
great Asserter of Parental au-
thority in his Doctrine.*

*At the age of about 14 years,
(to*

the Authors Life.

(to wit) in the year of our Lord 1615. he was admitted as Fellow-Commoner in St. Johns Colledge in Cambridge.

And according to his standing, and desert, took the degree of Master of Arts in the year 1622.

And in the following year was constituted Fellow of Queens Colledge in the same University; and whilst he so continued, he took on him the great care of many Pupils, who (by his prudent and painful instruction and care over them) made great proficiency in Learning whilst they continued with him.

Ana

A-Brief Account of

And in the year 1624 he
was called, and ordained to the
work of the Ministry, by a
^{of} Licence from the then Arch-
^{all} Bishop of Canterbury. In the
year 1626. he was called to the
publick exercise of his Ministry
at Alphage Church in Canter-
bury, where by his laborious
Industry, sound Doctrine, and
exemplary conversation, he
proved himself to be a burning
and shining light.

In the year 1632. he removed
to Ashwell in Hartfordshire by
the presentment of Laud Arch-
Bishop of Canterbury.

The plainness of his Pr: as a:

1632

of the Authors Life.

ing did manifest his great desire
to be understood by his Auditors
for their Edification.

His pains in Catechising the
ignorant, his charity in provi-
ding Bibles for the poor, and his
humility in admitting persons
of all ranks and degrees to dis-
course with him for their Soules
edification, got him love, respect,
and honour, from all acquainted
with him, and was a great
means of reformation amongst
the people to whom he was a
Pastor, obliging them to several
excellent resolutions against
drunkenness, swearing, or other
open debaucheries.

He

A Brief Account of

He made and printed an excellent Catechism entitled, An endeavour of making the Principles of Christian Religion plain and easie.

His Domestick or Family Government was as pious, as his Ecclesiastick or Church care was painful; he would not permit any of his household for (frivolous excuses) to be absent from family duties, neither would he entertain any in his family, that either were not truly Godly and Religious, or willing to be instructed in the wayes of God. He read the Scriptures, and prayed, twice every day in his family, Catechised twice every

10 THE AUTHOR'S LIFE

every week; and after every meal he caused to be read, as at his own, so at his servants Table, a portion of Gods word; requiring also on the Friday and Saturday, an account, from those under his Tuition, of what they remembered of the Sermon I reached the Sabbath day before. He would not suffer any of his servants to sit up late (about their weeks work) upon Saturday at nights; neither on the Sabbath would he eat of any dish, if he understood it kept any of his servants from the publick ordinance, by providing of it.

And as he was painfull in
his

A Brief Account of
his Ecclesiastick, and exemplar
in the Domestick Government,
so also was he pious in his more
private retired closer duties,
being a great admirer of, and
having great knowledge in, the
Scriptures, which he took great
delight in when young, and
highly honoured whilst he lived.

He kept a perfect Diary of all
(or most of) the passages of
his Life.

He often set whole days apart,
to humble himself, (in private)
by Fasting and Prayer.

He took the degree of Batche-
lor of Arts, in the year 1630.
and

the Authors Life.

and in 1632. he was taken in
by the the University, as a
University Preacher.

In the year 1643. he was
called to be one of the Assembly
of Divines, and some time after,
elected as Pastor in "Dukes-
Place, from whence he removed
to New Church in Westmin-
ster, (where he was the first
Minister that preached there)
in both, which places, he was
highly and greatly esteemed of,
and by all his Auditors (that
were professors of piety.) Du-
ring also his Ministry at New-
Church, he was a Lecturer at
the Abbey Church in West-
minster, and so painfull was he
(in

A Brief Account of
(in the service of God,) that
he never declined any Ministe-
rial exercise that he was re-
quested to perform, whether in
publick or in private.

He was of a loving, friendly
disposition, courteous, and affa-
ble in his carriage towards
men of the lowest rank or de-
gree.

April 1644 he was consti-
tuted Master of Queens-Col-
ledge, by the Earl of Man-
chester, where he caused the
exercise of Sermons, to be con-
tinued in the Colledge Chappel
weekly, all the year; where
also he endeavoured to promote
Learning.

the Authors Life.

Learning, by his constant exhortation of the Scholars to sedulity in their Studies; purchasing also (by his own moneys) many Authors, which he gave to the Library, and maintained at his own charge, divers poor, and necessitous Scholars.

He was a man of a publick Spirit, laying out himself, for God: greatly self-denying, and very Zealous for and in the things of God.

His freedome, and faithfulness, in reference to the publick affairs, may appear by the Sermons he preach'd before the Parliament at Westminster;
Divers

the Authors Life.

Divers of which are now in
Print.

His Temperance and Sobriety
were great, as well in his Ap-
parel, as in his Dyet.

The good works he did, (while
living) commands us to praise
his liberal charity, and chari-
table liberality.

The time of his sickness
was not long, his distemper
having little to feed on; he
(while in health) spending
himself so much in the service
and work of God.

His humility and his patience
in

A Brief Account of
in sickness, his faith upon God,
and submission to Gods will,
did most eminently discover
themselves while sick.

His deportment therein be-
ing holy and heavenly, and his
discourse full of such expressions,
that discovered where his heart
was.

One exhorting him, to cast
the burden of his sickness upon
God, he made this reply, I
should do very unworthily,
-if when I have Preached to
others, that they should cast
-their burden upon God, I
-should not do so my self.

Anno

A Brief Account of

Anno Christi 1647, in the
46 year of his age, he returned
his Soul into the hands of God;
And for his body, it lyes buried
in the New-Church at West-
minster; and thus he lived,
and so he dyed, and now he's
dead, his works do live,

Vivitur post funera virtus.

And thus (kind Reader)
you have a brief Epi-
tome, of the Life of that
Reverend, Learned, Labori-
ous, Pious, and Painfull Di-
vine, who is the Author of
this

the Authors life.

this small, (yet sweet and precious) Treatise; from the perusal of which, I le not detain thee, by long or tedious digressions, of my own, begging only, acceptance of what may be well, and pardon for what is ill done, from all; but carping Momuses, (whose favour not expecting,) I plainly declare, I no more value, or care, for their censures, than I prize or esteem the flatteries of fond, and foolish Parasites.

HE

HE that desires to see a
larger Account of the
Life of this Reverend Divine,
let them peruse it as Written
by the Learned Mr. *Clark* in
his Book of Lives.

OF

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(1)



Of making Religion ones Business.



Y true Friend, It hath been an usual saying with me, (would God I could ever have the feeling of it in my self,) That the Character of a godly man, is to make Religion his business.

I will now a little descant upon it, so as to set down what I should and would do in this kind. I shall set a copy at least to teach my self, and provide a remembrancer to
B quicken

2 *Of making Religion.*

quicken my frequent dulness.

1. *I desire to have my Affections all moulded by Religion and towards it; my thoughts, and words, and deeds, to be all exercises of Religion, and my very cessation from works commanded by Religion, and limited and circumstantiated by Religion, my eating, drinking, sleeping, journeying, visiting, entertaining of friends, to be all directed by Religion: And that above all, I may be serious and busie in the acts of Religion about the Word, Prayer, Praises, Singing, Sacraments; not only that the duties in each kind be performed, but religiously performed, with life and vigour, with Faith, Humility and Charity.*

2. *To these ends, I desire my heart may be possessed with these two fundamental principles:*

1. *That Religion is the end of my Creation, and of all the benefits,*
not

not only spiritual, but temporal, which God bestows upon me.

2. *That Religion is my felicity, even for the present, though derived from that eternall felicity, which is now laid up for me, and to be hereafter possessed by me in Heaven:* So glorious is that felicity; that from the first moment of our interest in it, it casts a light-some, glad some brightness upon the soul, even many years sometimes before the enjoyment of the fulness of it: like to the Sunne shedding forth his fore-running beams to enlighten all our part of the world, many minutes before his full light offers it self to our eye.

3. When I speak thus of *Religion* to be *Felicity*, I mean it of *God and Christ*, the object of *Religion*: without whom, *Religion* is but an empty *Name*, a pernicious

4 *Of making Religion.*

errour. But as Religion is to know God and him whom he hath sent, Jesus Christ, it is eternal life, begun now here below : but never to end in any time or place.

4. I wish these thoughts may meet me first in the morning, as worldly-minded mens businesses do them: that I may count all things but interruptions till my mind be settled in its course for that day, and that my mind be so settled and habituated in these purposes, that it may be ready in order ordinarily, and only need time for solemn performance of religious duties, and for extraordinary projects.

5. Specially I wish as I am bound by millions of eternal obligations, That I may love the Lord my God, Christ Jesus my Redeemer, with all my heart, with all my soul, with all my mind with all my strength, to the utmost extent of all these phrases ;
and

and that to make my mind more apprehensive of them, I may not prophane any of them by using to say in slight matters, (*I love such a thing with all my heart, or, I will do such a thing with all my heart*) It may seem a nicety to check such a phrase: But I read this morning, *Pro. 7. 2. Keep my Commandments, and live, and my Law as the apple of thine eye.* (Which sentence by Gods blessing hath occasioned this whole Meditation whatever it is.) The Apple of the Eye is the tenderest, thing in the World of *Naturall things*, the Law of God no less (infinitely more) in *Spirituall*. As I therefore like not the word (*infinite*) but when we speak of God: so those forenamed phrases seem to be Gods peculiar: and that one main cause, why common men so readily say, *They love God with all their heart,*

6 *of making Religion*

(I mean , why they so easily deceive themselves in so saying) is , because they have adulterated the phrase [*with all my heart*] and prostituted to every base trifle. Say , if it be not so. And then as Saint James blames for not saying. [*If the Lord will , &c.*] though every one will grant such words necessary, and pretended to suppose them: so is it not blame-worthy to say in *petty matters* , what should make a *sacred sound* in our ears, and to our spirits ?

6. *I wish I could loose my self in a holy trance of meditation, every time I think of God and Christ, as the Author, Fountain, Life, Substance of all my happiness ; (All-sufficient , (alone sufficient) only-sufficient for my soul , and all comfort and good. Nothing wanting in God and Christ to Eternity. No need of any creature : No accessi-*
on

on by any creature : no one creature, not all of them comparable to him, or any thing without him. Time, lost happinels lost, while converse with any creature, further than according to his Ordinance : as his instruments and servants.

7. *I wish, I could forget all respects to my self, carnal, natural, while I have any service to perform to God, as I have every moment [though I cannot ever think so] that I might shew I love God with strength; My God with all my strength, and never be weary : of his immediate services especially : or if naturally, yet not spiritually. Lusts are vigorous, when the body languishes, being spent. Oh why is not grace more strong.*

8. *I wish my heart may never recoil upon me, with saying, Thou mightest now or such a time have done thy God, thy Saviour more ser*

vice than thou didst; even when thou didst somewhat, thy body and spirits would have held out longer time, and endured a greater stress of zeal. And much less, Thou didst wholly lose such an opportunity of doing or receiving good, (though scarce can any one do good, who receives not some present payment, at least in soul, the enlargement of Grace and holy affections) and least of all, Thou didst wholly employ thy strength to sin, or thou hast weakened thy strength by intemperance, or any other foolish or sinfull practice.

9. I wish that every day among my first thoughts, one may be, What special business have I within doors? within my soul, What sin to mortifie? Whether lately raging, and even but last day or night prevailing over me? Or which I have had (at least some late) victories

Stories over, that I may all *at time*
to pursue it, and by no means forget
it in my paryer, and arm my self a-
gainst the encounter, if there be any
possibility of my being assaulted
that day. And what grace to streng-
then? wherein I have been exceed-
ing feeble of late? or even begun to
obtain some vigour? which it may
easily be lost, and will be, if not
with all care and means, and pray-
ers fomented and cherished; that
so I may prepare for it. These are a
Christians main businesses within
himself alwayes.

Withall, I wish to die dayly.
I mean not, that I dayly wish for
death; but that I may foresee it
more than possible, and may pre-
pare for it, resolvedly, contented-
ly: that I may look at it, as at a
means of happiness, and take such
order as it may not cut me off
from any main necessary employ-

ment: But each hour and minute to dispatch the substantials of my business, and referre circumstances and event to the All-wise, Powerfull, and gracious Providence of the great Ruler, and King of the whole world, and of every creature.

II. *I wish to improve every relation I stand in towards any of mankind, to the advancement of Religion: that Glory may redound to Christ, by my being a child to one, a brother to another, a neighbour to a third, a kinsman, a freind, an acquaintance to any one; That as well for the credit of Religion (which commands to give to all their due honour, and to love them as my self) as for the Propagation of Religion, I may be ambitious to approve my self the best Child, or Subject, or Friend, &c. in the world: I and careful also, to insi-*
nuate

nuate my self as much as may be ,
into the favour of every one I con-
verse withall in the world, of Supe-
riours by *submission and diligence* :
of Equals, by *courtesie and freedom* :
of Inferiours , by *affibility mixt*
with gravity , and *gentleness*, with
necessary *strictness*. And that I
may not fail to *entitle God* to what-
ever ground I gain upon the affe-
ctions of any , that is , to engage
them thereby the more forwardly
in his service, in their own persons,
and towards all others , and that I
my self also may reap some spiri-
tual benefit by them , that so I may
bless God *for them* , and they him
for me, and others for them and me
together.

12. Particularly, *I wish, that to-
ward Inferiours* , *I may never put*
lesse , *but rather more weight upon*
Gods Comandements than mine own,
and upon *religious* than *civil ob-*
servances :

servances : and that because the best are not Angels, I may bear with more patience, failings in meer worldly, than spiritual matters.

13. I wish never to be one of those that feed themselves without fear; but that, whether I eat or drink, I may do all to the glory of my God, that is Seasonably, Sparingly, and with Choice; for Health and Strength: Not Gluttony, Drunkenness, or Riotous Curiosity. That I may daily remember [my business not to be, to live to eat; but eat to live, that I may follow my business, that is, Christianity:] that I may not forget how slippery a place the throat is, and how easily that glides down, which after works disease: that because the craving of the sensual appetite, seeming but reasonable, being but for ones self, is of the
betraying

betraying of Reason it self, besides
the quelling of Grace: both
Grace and Reason may combine
together in the practise of *this dif-
ficultest piece of self-denial*: And
that I may ever consider, not only
what a shame, what an unthank-
fulnesse it is in the least degree to
disable my self for the service of
Him, who allowes me liberally so
much as can be fit for me, how-
much soever that be, but also *what
pity to wast good Creatures to so
vile a purpose*, as to weaken my
body, or overcharge my spirits,
with what was meant to strength-
en and quicken them. That from
*the observation of the untowardnesse
of my mind; when it is in the best
temper*, I may tremble at the
thoughts of *the least intemperance*,
which if it fetter not my body, so
as it cannot do its duty, will at
least *hamper my wits*, and many
times

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times take away from me *the* will to go about it aright. That therefore I may count all inordination, or immoderation in *meat* or *drink*, *Poison* at least to my Soul, and in a degree also to my body, as is confessed by all, some meats and drinks to be in themselves, to some, and others, if taken to such a quantity.

14. *I wish to be watchfull over my self always, that I may be thus sober; and sober that I may be watchful; and watchful that I may withstand enemies and have time and spirits to do all the works my heavenly Master sets me about.*

15. *I wish to redeem all time I can from sleep, and so to order my sleep, as I may redeem most time. To redeem all time I can from sports, and so to order my employments, as that the varieties of them may commonly be recreation enough without*

without using any sports at all for my minds sake: And that if my body seem necessarily to require any, I may remember [*that Nature is content with a little, and Grace never asks more.*] That if courtesie. require me to bear friends company in their sports, I may not only refuse such as are *unlawful* in themselves, but in others, consider whether they are not for the present *unseasonable*, or *vitiated with some other ill Circumstances*; being specially shie of those that are apt to lead astray, either by affording provocations to *impatience*, or threatening to swallow up *too much time*, of which friends not seldom robbing us, do it no way more than by exacting of us to hold out with them in their sports; which they by an evil though significant name, usually call *Pastimes*.

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16. *I wish to redeem all time from vain thoughts, and unprofitable musings, upon my bed night or morning, in my walking or riding upon the way, in my attendances where neither my Eye nor my Tongue can be profitably set on work: and to take those Advantages greedily to advance the businesses of God and my soul. My thoughts are her eldest and noblest off-spring, and so too worthy to be cast away upon base objects.*

17. *I wish to redeem all time from idle words and frivolous discourses; to avoid what I can the hearing of such prattlings; to shun all light, and frothy, and amorous Books. My Tongue is my Glory, and my best Instrument to advance the Glory of God and Religion towards others; It were pity to prophane it with such words, as to be upon my contrary score at the day*

day of accounts: and so much I have to learn of God and of Religion; as without slighting them, I can find *no leisure* to give heed to trifles, besides the danger of *poison* to be conveyed in these. If I were confined to the society of *Pagans*, I might from thence expect some profitable Discourse, though altogether of the world; and even towards them I were bound to offer at least sometimes *mention of God*: How much more among such as call themselves *Christians*! Specially, who profess Christianity to be their *business* as well as mine.

18. *I desire to redeem all time I can from curiosity in dressing my body*, as that which besides the *vanity* and *unprofitableness* endangers the leaving off (the best clothing) *Humility*, and so doubly sets my business back.

19. I

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19. *I wish to redeem what time I can, even from worldly business, whatever they are; so as at least I may never want room to exercise my self unto Godliness; to perform my dayly solemn services to God, both personal and domestick, and for extraordinary Projects to the honour of God.*

— 20. *I desire to take no journey, or make no visit, which falls not into the road of Religion. Courtesie [which to allow, and in a sort, even command, is Religious Honour] will carry me a little way, sometimes. But specially, Purposes, accompanied with Hopes, of making all my correspondences pay tribute to Religion, whilst in the mean time, I am carefull to lose no opportunity of trafficking for Religions gain, and resolutely to stay no longer time any where than while I may do my self or others, more good there,*

there, than in another place.

21. *I wish specially to make all my medlings in worldly businesses serviceable to Religion: Whilest I imploy whatever Talent I have received, and do receive, to strengthen, encourage, and secure my Self, Family, Friends, Neighbours, and all Fellow-Christians, in the wayes of Godliness, and to exercise and demonstrate Faith, Humility, Patience, Contentedness, Liberality, Justice, Heavenly mindedness in the midst of worldly imployments, and thereby to draw even strangers to admire and approve of that Religion, which teaches and effectually perswades so much good.*

22. *Particularly I wish, that I may never grasp so much of the world as to distract my head with cares, or engage my heart in sins, and that in the rust that cleaves*
to

20 *Of making Religion.*

to my fingers in telling of money, though each piece seem clean enough.) I may see the emblem of the defilement, gotten insensibly by the use even of lawful things, that therefore I may constantly afterwards wash my heart by prayers and meditations.

23. *I wish to account nothing a cross to me, but what crosses Religion in some respect, either to my own Soul or others; to reckon by that Rule, my losses and gains; my thrivings and goings back, and for this reason, to esteem scandal the worst of evils; and to give or do, or suffer any thing to prevent or take them away: and next to these the want of Gods Ordinances.*

24. *I wish to have my heart and conversation alwayes in heaven, as counting my treasure to be laid up there; and though I must trade with*

with worldly commodities, yet to reckon Grace my chief stock: and that as fore-seeing losses, I may trade much in the Assurance-Office, and study daily the Art of Christian *Alchymy*, which can extract advantage out of losses, gold out of every thing, even doing it self; that is, Grace not only out of every *gracious act* of Gods providence within sight or hearing; but even out of *afflictions* and very *sins*.

25. Particularly, I wish to improve the time of sickness, which disables from most worldly businesses, to set forward greatly the businesses of God and my soul: and wholly to bestow that leisure upon them, further than the necessity of my body calls me, partly to attend it; and that because I am then debar'd from publick means of thriving, I may beg of every
 Vilitant

Visitant, to help me with somewhat; which yet will not impoverish, but help to enrich them also, by mutual trading in spiritual matters: and to count this coverousness only lawful, Never to think I have enough of Grace, but the less time I have to live, the more greedy to be to heap up of these riches.

26. I desire to count the Sabbath, the Lords day, mine; made for me for mine advantage, the Market-day for my soul, a spirituall harvest-day, wherein I may all day long make provision, and lay up in store for afterwards, and to bless God continually for it, as without which my soul might be in danger to starve, either through want of publick provisions, or leisure to provide for my self what might be had: and therefore by no means to overslip the opportunity, even for my own sake, besides the
the

the Commandment; and to take to the utmost minute that I can, my spiritual liberty to serve God, and get Grace, not allowing any thing by my good will to interrupt me therein.

27. I desire to account the Sacrament of the Lords Supper a singular Fair, wherein the Bread that came down from Heaven, the water of life, spiritual wine and milk, and whatsoever else is nourishing and comfortable to the soul, is freely offered, and to be had without money, and without price: That therefore I may be sure not to miss, when I may go to it: And yet, because all that come thither make not so happy a bargain, but rather purchase to themselves wrath and judgement, I may be carefull to prepare my self so by Examination, that my soul be not sent away fasting, or which is worse,

24 *Of making Religion*

worse, poisoned, while my body is entertained.

28. *I desire to account all other Ordinances of God.* (in their degree and manner likewise) the means of my Soules enriching, nourishing physick: So that if I should slight or trifle away these blessed opportunities, I could not but die a beggar, die and starve, die a miserable diseased Leper, die and perish eternally: That therefore I may not be so much a fool, as to have these put as prizes into my hand to get wisdom withall, and I to have no heart to them: or that pretending no other errand to the place where they are, nor other business at that time, but to receive them, I should be so wickedly mad as to sleep away the offers of Grace then tendered unto me, nor suffer my mind to be diverted to any other thing, or to look that

God

God should hear me where I scarce hear my self in my prayers, or refuse to hear him in his Word.

29. *I desire to account those my best friends that most help me in my business of Christianity ; And to esteem a watchfull consideration and faithfull admonitions the most necessary and best expressions of friendship, and best helps to my feeble and frail mind.*

30. *I desire if ever I marry, to account that one of the greatest businesses even of Religion, that I can undertake any time in my whole life ; which if I speed well in, will incomparably (beyond that other men or creatures can) Advance my spiritual projects and advantages ; and contrarily disappoint and overthrow them if I make an ill match : that therefore being truly sensible of my own natural sinfull*
C
full

full inclination, which may betray me as soon as any other, into some one (at least) of those many untoward courses, which persons of all qualities and conditions usually take on this occasion; as also Apprehensive of Gods punishing no sin more frequently or sharply in this world; I may from the first moment of my entertaining any such thoughts, make my most ardent and faithful Prayers keep pace with them, first to implore to be directed in a perfect way, and then to be blessed with a true helper every way meet for me.

31. Particularly, *I desire that the phrases of Marrying in the Lord, and not being unequally yoked, &c. (not corrupted by the worlds false glosses, but truly interpreted by a serious conscience) may ever have an absolute negative voice in all Propositions; that is, that*

that I may never marry with any whom I have reason to judge not to be truly religious; whilst yet I conclude, *That Religion alone is not sufficient to make any match. That I may never dare to cross the Rules of nature in too much disparity of age, or in robbing Parents of their right, at least of Approbation and Consent; nor those of Civility, by aspiring too eminently above my degree, or debasing my self too much below it; withall counting it a necessary qualification in one whom I may match my self unto, To have no predominant humour which I cannot bear, but to be able to bear any infirmity of mine, and to be (at least) some help to my spirit in those things wherein I specially need help.*

32. *I desire (for my security in all these Resolutions) that I may never be in hast, but make a leisureable*

surable, and sufficient enquiry by my self and friends, answerable to the necessity which the worlds deceitfulness enforces in a business of such lasting importance; but specially that I may never be in love (with the estate or comeliness of person) which would hinder any full enquiry, and stop my ears to any (though never so true an) information, and blind my eyes from a right discerning, Whether there be indeed that which in others I was wont to make the Character of Piety: and even in a visible observation of defects, make me wickedly run to Gods Decree for my excuse, and say, *Marriages are made in Heaven*, or presumptuously promise my self that I shall make them better, when once married, and headlong run on, notwithstanding all the contrary advice of friends, or even the commands

mands of Parents, and be in danger to have my heart broke with discontent, if the Providence of God shall any way break the Match; which last consideration forbids also too much engagement of affection upon the most worthy and fit person in the world, while there remains any possibility of dissolving the Treaty.

33. I desire to enforce the undervaluing of wealth or beauty, upon my spirit; from the scarcety of these who have all the other more necessary Qualifications: and that remembering among all the Ends of Marriage mentioned in Scripture, none of them to be to make one rich; I may never consent to set my Liberty, my Comfort, my Self, for so long a term as during life, to make never so great a purchase of worldly Estate: As also, though

I must never match my self to any, till I can love their person ; I may yet count it a sin to refuse one otherwise every way fit for me, upon the meer exception, that I cannot love, when there is no remarkable deformity to breed a loathing ; and to reckon it a duty to pray earnestly to God to rectifie such untowardness of my mind, as makes me, without just cause, reject a gracious offer of his Providence towards me : and that to prevent the mischief of an unexpected continuall jarre all our lives long, I may be willing to be inquired into my self, as well as to enquire after others, and may not dissemblingly disguise for a fir, that which will afterwards come certainly to be known ; expecting, *That that love cannot be firm, whose foundation is laid upon a lie ;* But that I may, by my self or friends,

friends' fully and freely, before engagement be past, *Express what I expect*, both for Piety, and all other matters, of habitation, manner of living, order of Family, and the like: and *what may be expected from me* in each respect; not fearing that this faithfulness to myself and them should make a breach; but resolving that if this would *break the Match*, being unconcluded, there would be no less danger that it would *break the peace* afterward, when the unfaithfulness should be discovered: and that that breaking of the Match were so much to be preferred before this breach of Peace, by how much a cross is to be preferred before a sin, and I cannot be a Christian if I believe not that God can provide better for me, and will, if I yield up my will, and all my affections wholly to him.

34. I desire to let no day pass without (once at least) solemn casting up my account, how my soul hath sped that day, and my business gone forward or backward; and to allot special times for a more full reckoning of many dayes, and summing up my whole stock of Grace: so shall I be sure never to become a Bankrupt, but compound for my debts in time, before I be sued, or pursued to extremity.

Lastly, I desire to account my Sureties Satisfaction my best Riches: and to treasure up charily in my heart my Acquittances sealed with his blood: and to fetch from his store all needfull Grace from time to time: His Allsufficiency alone on all occasions must furnish me with Wisdome, Righteousness, Sanctification, Redemption, he is and must be *All in all to me.* To him, with

ones Business.

53

with the Father , and the Holy
Ghost be all Glory, and Love,
and Faith, and Obedience.
rendred for ever.

Amen.

AN



*An Appendix applyed to the
Calling of a Minister.*

1. **I** Desire specially to improve
my Calling of a Minister
to the advancement of Reli-
gion both in my own and
others hearts. Whatever Calling I
had, I were bound so to direct it:
but this was erected to that pur-
pose immediately, and no other
[to found men in Religion, and
build them up in it.] As therefore
I must first account, that of me
is required a greater forwardness
in Religion, and higher degree of
heavenly

heavenly mindedness, and being to the glory of Christ, then of ordinary Christians; because while their calling oft distracts and disturbs them from thinking of God and Christ, mine leads me directly to it; and those notions which they through ignorance or disuse are strangers to, I am happily necessitated to make familiar to me: so though I may yet have imperfection, I pretend Religion in vain, if I allow my self in carelessness or unprofitableness in that Profession of mine, the very exercise whereof is among the mainest Businesses of Religion, and which therefore in the Preparations for it, and exercise of it, challenges all my strength of affections and spirits. If God should have given me my choice of all the employment the world knows, I could not wish any other, to do

at

36 *An Appendix applyed to the*
at once most good to my soul; and
express what good I get, to do o-
thers souls good also, and most shew
my love to Christ and Christians,
in thankfulness for all that good I
have and look for, both to my soul
and body.

2. *I desire therefore to esteem it*
among the highest favours, among
the greatest honours, so to be set
on work, specially with success:
and to make it appear that I do so
esteem it, by putting forth all my
abilities, that there may be no
want in me, if success follow not
towards others. All the time my
Saviour lived his first life upon
earth, after his Baptism (till he
was to prepare himself for the Sa-
crifice of his Death) he under-
took no other Calling than this,
and after his Resurrection again
practised it, so long as he conver-
sed with men here below. O let
my

my heart therefore be so possessed with his Spirit; that though my body must needs have its natural supplies in due season, yet I may ever (as he did) count it my meat and drink to fulfill and finish this work; and my recreation to go about, doing good. And therefore though his Sabbath, the Lords day, be according to nature the day of my greatest toil; yet because that day I most advance the business of his Kingdom, and my own soul together, I may with more affections than others can, call the Sabbath a delight, and triumph in it, not onely as a day of Liberty, but of conquest and victory.

3. I desire to extend the labours of my Function beyond the expectation of those to whom they are to be directed. I mean, not ever (yet sometimes) specially for length,
but

38 *An Appendix applyed to the*
but frequency, to be instant in season, and out of season [*volentibus, nolentibus.*] And to rejoyce therefore, and only therefore, in the multitude of hearers, because among many there is more hope of doing some good, whilst yet I never suffer my self to be discouraged by their paucity, since Gods grace is not tied to expect the help of a croud, and one soul gained or confirmed, is worrh an age of pains.

4. *I desire in all the publick exercises of my Ministry, to suit my matter, method, phrase, repetition, and all other circumstances, so as I may be best understood and remembered, and may best convince and perswade every mans conscience, and not to own one tittle or syllable that might hinder this in any: remembering herein my business to be, not to break for my own credit:*

Calling of a Minister.

39

dit: but to deliver the messages of him who is no respecter of persons, but esteems the meanest soul worth shedding his blood for, as well as the greatest.

5. I desire therefore no more to neglect the instruction of the poorest child, or the visiting of the most contemptible creature within my charge, than of the richest and noblest, rather those of the eminenter sort may better spare me; because they may for themselves and theirs have more means and comforts than others can.

6. Specially, I desire not to omit the advantage of any ones being sick: Because, 1. then they may have more leisure to ponder on any good counsel, than the world at other times will give them leave. 2. Then also perhaps they may be straight going out of the world, and I may never again have
any

40 *An Appendix applyed to the*
any more opportunity of offering
them good; and then too (pro-
bably) they may be more sensi-
ble of the reality of those things
which concern another world,
when they see nothing in this
world will do them good, or
keep them here: And when I
come to any, never to omit the
mention of death, which will nei-
ther stay our leisure, nor be hastened
by talking of it: And herein to
regard the good of a soul, rather
than the pleasing of any ones
fancy.

7. *I desire in all things men*
should rather be pleased with what
I must do, then for me to do anything
meerly to please men, unless in
things otherwise indifferent every
way, and in them indeed to be
willing to please all men in all
things; taking counsel, in things
of that sort, of mens infirmities;
but

but in substantial only of Gods Word; except that even in such mens weakness or waywardness may sometimes so vary the case, as that one while they may necessitate a present enforcement of a Doctrine, and another time the forbearance for that season. And because the forbearance of this is oft times a great business of importance, I may bend all the strength of my prayers and wits about it; and where I can, call also for the help of other men, more experienced in the Divine Mystery of gaining and feeding souls, being ready also to lend my best help to others as well, as being all fellow-workmen in the same spiritual husbandry and building, though our lots lie in several quarters.

8. *I desire ever to have a special care of laying the foundation aright,*
first

42 *An Appendix applyed to the*
first by constant catechizing of all,
from very children to the eldest
that will admit it; misdoubting still
the ignorance of the common sort,
when I come to visit them. And
however they only call for com-
fort, yet to be most large in urging
those things, which they appear
to be most defective in, as in the
knowledge of sin, and the nature
of repentance, and even of faith it
self.

9. *I desire by all just means possi-
ble, to prevent all quarrels between
me and any other, and so all prejudi-
ces, as that which would much hin-
der my work: And to be willing to
redeem their good opinion with
any thing which is my own, and
that I can well spare.*

10. *I desire to reserve my heat, my
anger, to encounter sin; and yet so
to temper it with the meekness
of wisdom, as it may appear I
mean*

mean no hurt, but altogether good to the sinner, and not to be wearied either out of my zeal or meekness, either with the stupidity or fierceness of any.

11. *I desire to acquaint my self so with the tempers and spirits of every one, as I may speak most directly to their consciences, without any decyphering of their persons; yet not to forbear the publick reproof of any sin, because the impudence of any person hath made their guilt notorious.*

12. *I desire to account the commandment of not suffering sin to lie upon my neighbour, (who is my brother) to lie principally upon me: and therefore if publick reproof of all, in the presence of the offender will not affect him; to reckon a wise and particular reproof in private to be a debt of love I owe him, and to defer the payment of it*

44. *An Appendix applyed to the*
it no longer than till the providence of God (by some special act, of giving or taking away somewhat of worth and esteem) hath made him fit to receive it. But especially not, to let slip the season of sickness or remorse for sinne upon any other ground; because then he hath both more need of it, and it is like to do him most good.

13. *I desire in all places, companies, and entercourses, to remember my Calling.* And not only to take heed that my example (or any one that depends upon me) pull not down at any time, what my work is to build, or build what I am to pull down; but also to know my self authorized, whereever I come, to profess my self a *Projector*, an *Architest* for my heavenly *Master*: and therefore not only to be ready to undertake the edification (satisfaction) of any soul that

Calling of a Minister. 45

that calls for my help; but likewise where I shall neither take any other mans work out of his hand; nor hinder that which is more properly mine own work; to be forward and offer my self upon the least probability of doing good.

14. *I desire to renew my Commission from my great Lord and Master, every time I go about any of his work; by supplicating his grace to go forth and along with me to the end: and to look with contentedness and patience of faith for my reward from him alone: even the more, rather than the less, when being not guilty in my self of any willing fault to disappoint it, I see not the work prosper in my hands: because he proportions our reward according to our work, which is endeavour; not success, which is his work: and we have*

46 *An Appendix to the, &c.*

have wrought most hard, toiled most many times, when we have least success, the want of it greatly encreasing our toil; besides that for the most part it is not meerly negative, but positive, through the opposition of those we would do good to, but cannot; and this to endure is persecution, to which is promised a great recompence of reward; but all only from his alone grace, who first works in us mightily, to make us do and suffer all things for him; and then rewards us mercifully and bountifully, through Jesus Christ. To whom therefore be all service, and thanksgiving, and glory for ever. *Amen.*

FINIS.

MEMORIALS
OF
Godliness & Christianity.

PART. II.

CONTAINING

1. *The Character of a Christian in Paradoxes and seeming Contradictions.*
2. *A Proof or Character of visible Godliness.*
3. *Some general Considerations to excite to watchfulness, and to shake off spiritual drowsiness.*
4. *Remedies against Carefulness.*
5. *The Soul of Fasting.*

The Tenth Edition Corrected.

By *Herbert Palmer*, B. D. late
Master of *Queens Col. Camb.*

L O N D O N,

Printed for *Henry Million* at the Bible
near *White-Fryers* in *Fleetstreet*, 1670.

MEMORIALS

OF

Godliness & Christianity

CONTAINING

1. The Character of a Christian
2. The Character of a Christian

3. The Character of a Christian

4. The Character of a Christian

5. The Character of a Christian

6. The Character of a Christian

7. The Character of a Christian

8. The Character of a Christian

9. The Character of a Christian

10. The Character of a Christian

11. The Character of a Christian

12. The Character of a Christian



To
THE CHRISTIAN
READER.

Christian Reader,



*Ere is offered thee
a second Part of
Memorials of
Godliness and
Christianity :
Small indeed for bulk, but the
more suitable for that to the title,
D and*

and the leſſ burthensome to thee
withall I must needs say, I
meant thee somewhat more:
but whileſt (in the miſt of
many Employments) I was
getting it ready, a ſtrange
hand was like to have rob-
bed me of the greateſt part
of this, by putting to the
Preſs (unknown to me) an
imperſect Copy of the Para-
doxes. This made me haſten
to tender a true one, and to
content my ſelf for the preſent
with the Addition of the other
leſſer Picces, which here ac-
company them. In which, if
thou findeſt any ſpiritual ſa-
vour, I ſhall be willing to
own my ſelf thy Debtour for
the remainder of my Thoughts
of

To the Reader. 51

of this kind, as God upon thy Prayers, (which I must continually beg) shall vouchsafe to afford Leisure and Assistance: Only intreating thee to remember, That as I count my self the more engaged by every of these publick Expressions, to a more exact walking in all the wayes of Godliness and Christianity; so wilt not thou be able to answer it to God, if thou content thy self with commending any, or all of that which thou readeest, and thy Heart and thy Life be not the better. Not Notions, but Affections and Actions, are matters of true Honour and solid Comfort. So I leave

D 2

thee

52

To the Reader.

*thee to the Lord, in whom I am
ever,*

Thine and the Churches

July 25.

1645.

Servant together

Herbert Palmer.

The



*The Character of a Christian in
Paradoxes and seeming Con-
tradictions.*

1. **A** Christian is one who be-
lieves things which his
reason cannot compre-
hend.

2. Who hopes for that which
neither he, nor any man alive ever
saw.

3. Who labours for that he knows
he can never attain.

4. Yet in
the issue, his

{ Belief appears not to
have been false.
Hope makes him not
ashamed.
Labour is not in vain.

54 *The Character of a Christian*

5. He believes Three to be One, and One to be Three; A Father not to be elder than his Son, and the Son to be equal with his Father, and one proceeding from both to be fully equal to both.

6. He believes in one *Nature* three *Persons*, and in one *Person* two *Natures*.

7. He believes a *Virgin* to have been a *Mother*, and her *Son* to be her *Maker*.

8. He believes him to be *born in time*, who was from *everlasting*, and him to be shut up in a narrow room, whom *Heaven* and *Earth* could never contain.

9. He believes him to have been a weak child carried in arms, who is the *Almighty*, and him to have *died*, who only hath life and immortality in himself.

10. He

10. He believes the God of all Grace, to have been angry with one who never offended him: and the God that hates all sinne, to be reconciled to himself, though sinning continually, and never making, or being able to make him satisfaction.

11. He believes the most just God to have punished a most innocent person, and to have justified himself, though a most ungodly sinner.

12. He believes himself freely pardoned, and yet that a sufficient Satisfaction is paid for him.

13. He believes himself to be precious in Gods sight, yet he loaths himself in his own sight.

14. He dares not justify himself, even in those things wherein

56. *The Character of a Christian*

he knows no fault in himself; yet he believes God accepts even those services, wherein himself is able to find many faults.

15. He praiseth God for his Justice, and fears him for his mercies.

16. He is so ashamed, as he dares not open his mouth before God; yet comes with boldness to God, and asks any thing he needs.

17. He is so humble as to acknowledge himself to deserve nothing but evil; yet so confident, as to believe God means him all good.

18. He is one that fears always, and yet is bold as a Lion.

19. He is often sorrowful, yet alwayes rejoycing: often complaining, yet alwayes giving of thanks.

20. He is most lowly minded, yet the greatest aspirer; most con-

contented, yet ever craving.

21. He bears a lofty spirit in a mean condition; and when he is aloft, thinks meanly of himself.

22. He is rich in poverty, and poor in the midst of riches.

23. He believes all the world to be his, yet dares take nothing without special leave.

24. He covenants with God for nothing, yet looks for the greatest reward.

25. He loses his life and gains by it, and even whiles he loses it, he saves it.

26. He lives not to himself, yet of all others is most wise for himself.

27. He denies himself often, yet no man that most pleases himself, loves himself so well.

28. He is the most reproached, and most honoured.

29. He hath the most afflictions

58 *The Character of a Christian.*
and the most comforts.

30. The more injury his enemies do to him, the more advantage he gets by them.

31. The more he himself forsakes of worldly things, the more he enjoys of them.

32. He is most temperate of all men, yet fares most deliciously.

33. He lends and gives most freely, yet is the greater Usurer.

34. He is meek towards all men, yet inexorable by men.

35. He is the best child, brother, husband, friend, yet hates father, and mother, and wife, and brethren, &c.

36. He loves all men as himself, yet hates some men with perfect hatred.

37. He desires to have more grace than any hath in the world, yet he is truly sorry when he sees any man have less than himself.

38. He

38. He knows no man after the flesh, yet gives to all men their due respects.

39. He knows, if he please men, he is not the servant of Christ, yet for Christs sake he pleases all men in all things.

40. He is a peace-maker, yet continually fighting, & an irreconcilable enemy.

41. He believes him to be worse than an Infidel that provides not for his family, yet he himself lives and dies without care.

42. He is severe to his children, because he loves them; and being favourable to his enemies, revenges himself upon them.

43. He accounts all his inferiors his fellows, yet stands strictly upon his authority.

44. He believes the Angels to be more excellent creatures than himself

69 *The Character of a Christian*
himself, and yet counts them his
servants.

45. He believes he receives
many good turns by their means,
yet he never prays their assistance,
nor craves their prayers, nor offers
them thanks, which yet he doth
not disdain to do to the meanest
Christian.

46. He believes himself a King,
how mean soever he be, and how
great soever he be, that he is not too
good to be servant to the poorest
saint.

47. He is often in prison, yet al-
wayes at liberty, and a free-man
though a servant.

48. He receives not honour from
men, yet highly prizes a good
name.

49. He believes God hath-bidden
every man that doth him any
good to do so; yet he of any
man is the most thankfull to
them

them that do ought for him.

50. He would lay down his life to save the soul of his enemy; yet will not venture upon one sinne to save his life that hath saved his.

51. He swears to his own hinderance and changes not; yet knows, that his mouth cannot tie him to sinne.

52. He believes Christ to have no need of any thing he doth, yet makes account he relies Christ in all his deeds of charity.

53. He knows he can do nothing of himself, yet labours to work out his own salvation.

54. He confesses he can do nothing; yet as truly professes he can do all things.

55. He knows that flesh and blond shall not inherit the kingdom of God: yet believes he shall go to heaven body and soul.

56. He trembles at Gods Word,
yet

62. *The Character of a Christian*

yet counts it sweeter to him than the honey and the honey comb, and dearer than thousands of gold and silver.

57. He believes that God will never damn him; and yet he fears him for being able to cast him into hell.

58. He knows he shall not be saved by his works, and yet doth all the good works he can, and believes he shall not be saved without them.

59. He knows Gods providence orders all things; yet is he so diligent in his business, as if he were to cut out his own fortune.

60. He believes beforehand God hath purposed what shall be, and that nothing can make him alter his purpose: yet prays and endeavours as if he would force God to satisfie him however.

61. He prays and labours for what he

he believes God means to give him,
and the more assured he is, the
more earnest.

62. He prays for that he know-
eth he shall not obtain, and yet
gives not over.

63. He prays and labours for
that, which he knows he may be no
less happy without.

64. He prays with all his heart
not to be led into temptation, yet
rejoyces when he is fallen into
it.

65. He believes his prayers to be
heard, even when they are denied,
and gives thanks for that which he
prayed against.

66. He hath within him the flesh
and the spirit; yet is not a double-
minded man.

67. He is often led away captive
by the law of sin, yet it never gets
the dominion over him.

68. He cannot sinne, yet he
can

64. *The Character of a Christian*
can do nothing without sin.

69. He can do nothing against
his will; yet he doth what he would
not.

70. He wavers and doubts, and
yet obtains; he is often tossed and
shaken, and yet like Mount Zion.

71. He is a Serpent and a Dove,
a Lamb and a Lion, a Reed and a
Cedar.

72. He is sometimes so trou-
bled, that he thinks nothing is
true in Religion; and yet if he did
think so, he could not be at all
troubled.

73. He thinks sometimes God
hath no mercy for him, and yet re-
solves to die in the pursuit of it.

74. He believes like *Abraham*,
in hope and against hope, & though
he can never answer Gods Logick,
yet with the woman of *Canaan*, he
hopes to prevail with the rhetorick
of importunity.

75. He

75. He wrestles with God and prevails; and though yielding himself unworthy the least blessing he enjoys already: yet *Jacob*-like, will not let God go without a new blessing.

76. He sometimes thinks himself to have no grace at all; and yet how poor and afflicted soever he be besides, he would not change conditions with the most prosperous upon earth that is a manifest worldling.

77. He thinks sometimes the Ordinances of God do him no good at all, and yet he would rather part with his life than be deprived of them.

78. He was born dead, and yet so, as it had been murder to have taken his life away.

79. When life was first put into him, is commonly unknown; and with some, not untill they had learned

66 *The Character of a Christian*

learned to speak , and were even grown up to the stature of a man; and with others , not till they were ready to drop into their graves for age.

80. After he begins to live is ever dying ; and though he have an eternal life begun in him , yet he makes account he hath a death to pass through.

81. He counts self-murder a most hainous sin , yet he is continually busied in crucifying his flesh , and putting to death his earthly members.

82. He believes that his soul and body shall be as full of glory as theirs that have more , and not more full than theirs that have less.

83. He lives invisibly to those that see him , and those that know him best , do but guesse at him ; yet they somitimes see further

further into him, and judge more truly of him than himself doth.

84. The world did sometimes count him a Saint, when God counted him an hypocrite; and after, when the world branded him for an hypocrite, God owned him for a Saint.

85. In fine, his death makes not an end of him: his soul, which was created for his body, and is not to be perfected without his body, is more happy when it is separated from it, then it was all the while it was united to it: and his body, though torn in pieces, burnt to ashes, ground to powder, turned into rottenness, shall be no loser: His Advocate, his Surety, shall be his Judge; his mortal part shall become immortal; and what was sown in corruption, shall be raised in incorruption and glory; and his spiritual

ritual part, though it had a beginning, shall have no end; and himself a finite creature, shall be possessed of an infinite happiness.

Amen.



*A Character of visible Godli-
ness.*

A Godly man is one, who being *not ignorant* of the wayes and Doctrine of God, lives not only without *scandal*, but approves and practises the *general Duties* of Christianity, and those that are special to his condition.

More particularly :

A godly man is one that loves the word in the *power* of it, and at least despises it not in the *plainness* of it; that comes to the World not to *censure* and *cavil*, but to be taught and ruled; that professes not to allow himself in any known *sin*, but resolves and practises *self-denial*,

denial, so far as it is made plain to him; that Christ *denies his desires*. He is one that loves those that seem *religious and conscionable*, untill they prove *scandalous* and be manifestly discovered for *Hypocrites*, and then esteems never the worse of the *Profession it self*, and of those others whom he knows no harm by. He is unwilling to believe all of *such*, and though he see them faulty, doth not streight condemn them to be altogether void of *sincerity*. Mean time he is so far from rejoycing at their *miscarriages*, that even *particular scandals are amongst his greatest griefs*. But especially he is afraid to give any ill example himself, as knowing *himself made and redeemed to no other end*, than that *he should live to Gods glory*: Therefore also he professes and resolves to do what good he can in his place; and particularly to have *his family know*

know. and fear God, and believe in Christ. He is one that accounts sin worse than shame, or loss, or any other misery; and resolves to suffer rather than offend. He esteems Godliness the greatest gain, and contentment a necessary piece of godliness, and that honour, pleasure, wealth, to be sufficient to contentment, which casts upon him, while he first seeks his Kingdom and Righteousness.

And lastly, who hath so much wisdom, as to take more thought how to redeem time, than to pass it away, having somewhat settledly to do besides following his pleasures, which he uses as his recreation, and makes not his business.

General



*Generall Considerations to ex-
cite to Watchfulness, and to
shake of spiritual drowsi-
ness.*

1. **T**He glorious and dreadfull
Majesty of God, with whom
at all times we have to do, who is a
consuming fire, and therefore his
service and obedience to him is not
to be slighted, but to be performed
with watchfulness, reverence and
godly fear.

2. Our sins in number exceed-
ing the hairs of our heads; in
weight the measure of the sand;
The vileness of sin generally, and
the unreasonable odiousness of
ones own sins, in many respects
worse

Considerations to excite, &c. 73
worse than any others we know.

3. The fearful curses and punishments due to sin (to our sins) on earth, and torments inconceivable and eternal in hell.

4. The abominableness of sin, demonstrated specially in that nothing could expiate it, but the blood and death of Christ, not only man, but God.

5. The infinite love of God and Christ to sinful mankind in those sufferings of Christ for sin.

6. The certainty of damnation still, to those that carelessly despise or willfully abuse the grace of Christ to carnal security, or willing customary sin.

7. The manifest expressions of Scripture, that multitudes, even of those that live within the visible Church, shall yet go to Hell.

8. The Devils unwearied malice, violence, cunning, going up and
drawn D down

74 Considerations to excite
down like a roaring Lion, seeking
whom he may devour, unto whom
they that watch not, must needs be-
come a prey.

9. The prodigious and desperate
corruption that is in every ones heart
ready to betray us, even to the ba-
sest lust and most horrid wicked-
ness.

10. The fearfull frights of Con-
science, that God may awaken
us withall out of our drowfie
dreams.

11. The sharp and stinging scourges
even in worldly respects, wherewith
God may rouse us out of our carnal
security: and must and will, with
one or other, if other means will
not prevail.

12. The wretched unthankful-
ness of despising his Command-
ments, or lazily performing any
service to him, whose mercies have
been and are so abundant and free
toward

to Watchfulness, &c. 75

toward us, as we have found them;
and yet hope for infinitely more
hereafter.

13. *The Watchfulness and dili-
gence of worldly men, and their
heat for the Devil, and their own
lusts.*

14. *The danger that may be to us,
not onely from worldly men, allu-
ring or opposing; but even from
those who are godly, and may yet
prove tempters and snares to us,
and so we never walk but in the
middest of snares and tempta-
tions.*

15. *The certain shortness and un-
certain continuance of our lives, sub-
ject to a thousand casualties, and
nothing to be done for God, or our
selves after death.*

16. *The nobleness and excellency
of our immortal souls, born to
higher imployment and honour,
than a brutish service of the bo-
dy.*

76 *Considerations to excite*
dy, or Paganish pursuing of this
present world.

17. *The certainty of the hope*
whereunto they are called, who
seek the Kingdome of God above
all other things.

18. *The infinite glory of Heaven,*
and eternal happiness, there kept in
store for them that fight a good
fight, and finish their course, and
keep the faith, and love and watch
for the appearance of Christ.

19. *The exceeding greatness of the*
mighty power of God, working for
and in them that believe, and live
by faith.

20. *The exceeding great and pre-*
cious promises of all kinds, even
for comfort in this life to them
that love God, and walk upright-
ly, and forsake any thing for
Christ, "That all things shall work
together for good to them, and no
good thing shall be withhol-
den

“den from them; and for any thing
“they have forsaken, they shall re-
“ceive in this world, even in the
“midst of persecutions, an hundred-
“fold more, an eternal life in the
“world to come.

21. The experience of that sweet
peace of conscience, and blessed con-
tentation, and spiritual rejoicing,
even in the midst of Tribulations,
and Persecutions, that is to be seen
in many of the servants of God,
and which all profess to be certain-
ly attainable, by those that watch
and pray, and are sober, and exer-
cise their Faith and Grace.



A Remedy against Carefulness.

Phil. 4:6.

Be careful for nothing.

1. **C**arefulness forbidden is taking over-much thought, disquieting the mind, rending the heart in pieces with doubts and fears.

for worldly things { good, to be missed,
 { ill, to be lost.
 { befal, continue.

Doing too much upon
the thing or comfort
in danger,
2. The
causes are } Distrust } *Men.*
 } of } *Means.*
 } } *Gods blessing.*

3. The

3. The Effects are divers, and not the same in all: But it appears,

1. When it provokes to use indirect means.

2. When the means which are used, though commonly sufficient, are not counted sufficient.

3. When the thoughts are chiefly upon it first and last, contrary to the expresse charge, *Mat. 6. 33.*

4. When it breeds interruption in holy duties,

5. Neglected:

6. Untowardly done:

7. When it hinders from enjoying natural comforts.

8. When it makes unfit for ones calling.

9. When it hinders freedom of spirit, and makes unfit for civil society.

4. Hence the Reasons against it are many, shewing the sinfulness

ness of it, and directing to Remedies against it.

1. *It is an idolatrous sin, if we devoted not too much on such a creature or comfort, we could not be overcareful about it, See Ps. 78. 25. compared with the former part.*

The Remedy is, to apply Gods All-sufficiency, who can certainly make us happy without that creature or comfort.

2. *It is a Paganish sin, an Infidels sin, if we did believe Gods Providence, Attributes and Promises, we could not be so out of quiet.*

Mat. 6. When I shall have said these Doctrines, as becomes a Christian.

3. *It is an unthankful sin, we deserved Hell and scape that, and are promised Heaven instead of it, are we not bound to reserve other things to God?*

The

against careffulness

81

The remedy is, to ponder well our sins, and Gods great mercy in Christ.

4. It is a fruitless sin, no man gets any thing by vexing himself, Gods will shall stand.

The Remedy is, to weigh how great a piece of wisdom it is to make a virtue of necessity.

5. It is a multiplying sin, it endangers to make one do any thing, to secure themselves from what they fear.

The Remedy is, to consider the least sin worse than any evil, to a Christians heart.

6. It is a pernicious sin, it provokes God often to crosse us in the very thing, even for our over-carefulness about it, disappointing hopes, or bringing fears, according to our perplexed apprehensions, besides worse mischief, if one obtain their desire.

The Remedy is, to consider the promises made to meekness, and the comforts of a good Conscience.

7. *It is a prophane sin,* hindring religious duties.

The Remedy is, to remember Gods service, the end of our life, and nothing should hinder us in it.

8. *It is an inhumane sin,* it hurts
1. *The Soul,* in the forenamed neglect of duties to God. 2. *The Body,* by hindring the enjoying of comforts.

The Remedy is, to love our selves wisely, and our whole selves rather than our fancy in any thing, or than any one particular thing for our selves, how seeming unnecessary soever.

9. *It is an unsociable sin,* and inhumane in respect of others, it makes unfit for all converse, and so neglectful of friends, and even be discomforts to them.

The

The remedy is, to consider our selves not born for our selves only: others afford us comfort, and we owe the like to them.

10. *It is an unnecessary sin;* we have vexation enough for each day, we need not vex our selves with thought for to morrow.

The remedy is, to consider that we may die, before that we misdoubt comes: and then (as we say) *the thought is taken.*

11. *It is a self condemned sinne:* There are none but trust men in something or other, as great as that they are now over-carefull about, or must do God with a greater matter, the eternal estate of their souls.

The remedy is, to reason the like in one thing we do in another, and not disparage God while we trust men.

12. *It is a sin against experience,*

1. Of

1. Of the bruit and even senseless creatures, God feeds the fowls, and clothes the grass. 2. Our own is not the life more than meat? and the body than rayment? Ipecially, the Soul than either.

The Remedy is, to consider God our Father, who will not be kinder to a kite than to a child, or prefer a flower before a son, nor withhold the less (being good: and who is so mad as to say, I would have what God sees not good?) having given the greater, Rom. 8. 32.

The Lord of Earth and Heaven, of Grace and Glory, teach us ever, to love him with Faith and thankfulness, that we may enjoy all good from him through Jesus Christ.

Amen.

The remedy is, to consider God our Father, who will not be kinder to a kite than to a child, or prefer a flower before a son, nor withhold the less (being good: and who is so mad as to say, I would have what God sees not good?) having given the greater, Rom. 8. 32.

The Lord of Earth and Heaven, of Grace and Glory, teach us ever, to love him with Faith and thankfulness, that we may enjoy all good from him through Jesus Christ.

Amen.



The Soul of Fasting.

Nehem. 6. 5, & 6.

AN awfull Regard and Re-
verence of the Glorious
Majesty of the Great God, with
whom we have to do, by a through
Apprehension of his infinite and
incomprehensible perfection, in all
his Attributes, and of his absolute
Sovereignty, as Creator, Preserver,
and Ruler of us and all things in the
world, &c.

2. Thankfulness for all the good-
ness of God vouchsafed to us, by a
large apprehension of all his ma-
nifold

nifold Favour, Generall to His Church, to our Nation, Particular to Us and our Friends, Temporal, Spiritual; illustrated marvelously by our deservings, not only of no good, but of extream ill, ver. 7, &c.

3. *Sorrow for our sins, and our Nations and fore-fathers sins*, by a deep apprehension of the cursed Nature of sin in general, and vile-ness of such sins in particular: aggravated by all circumstances that may be, Specially by Gods Mercies and Chastisements, ver. 16. &c.

4. *Sence of our misery, Felt and Feared*, all proceeding from GODS hand, from his displeasure, provoked by our sins, and impossible to be avoided, but by his Favour, which it not to be presumed upon, if we continue in our sins, ver. 32, &c.

5. *Faith is the Covenant, Truth, Goodness,*

Goodness, and power of God, for all times and purposes, ver 32.

6 *A* Covenant renewed with GOD of all observance and Fidelity, specially to amend what we have acknowledged amiss in our selves, and professed sorrow for, and fear of, before God or men, or both, ver. 39. and Chap. 10. throughout.



Directions about these.

1. **I**N the Word read or preached, those things are to be most carefully observed, which may quicken and confirm any of these.

2. All these are to be presented in prayer, summarily in every solemn supplication such a day, private or publick: but the enlargements may be varied, and one while more of one, and another while of another.

3. Before-hand it would be greatly helpful to have written by us:

1. Amplifications upon Gods Attributes. 2. Catalogues of choicer mercies. 3. Catalogues of sins. 4. Aggravations of sins.

4. The day is to be begun with these

those thoughts specially which relate to our selves, though taking in others also.

5, And it is not to be ended without some secret, yet solemn review of the souls behaviour, from first to last : and an earnest labouring to fasten all the good thoughts it hath had upon it, and to re-inforce the suit to God, to settle them upon it firmly and lastingly.

*The God of all Wisdom and Grace,
teach us to practise and improve
these Remembrances to his Glory
and our Eternal Good by Jesus
Christ.*

FINIS.

MEMORIALS
OF
Godliness & Christianity.

PART. III.

A
DAILY DIRECTION,
OR
BRIEF RULES
for daily Conversation.

AS,
Also a Particular Direction
for the
LORDS-DAY.

Written by *Herbert Palmer* a little
before his Death.

LONDON,

Printed for *Henry Million* at the Bible
near *White-Fryers* in *Fleetstreet*, 1670.

MEMORIALS
OF
GODLINESS & CHRISTIANITY.
PART. III.

A
DAILY DIRECTION
OR
DAILY DUTY
AS
A
DAILY DIRECTION

AND A
DAILY DIRECTION
FOR
LORDS DAY.

Written by Mr. John
the

LONDON
Printed for Henry Adlington at the Bible
near White-Hall in Great-Britain.

TO THE
Christian READER,

Christian Reader,

Here is another parcel of
thoughts for thee, [Some
brief Rules for thy daily conversa-
tion] Thou wilt perhaps say [They
are strict, at least some of them.]
Rules should be so: *Mens* lives
will be loose enough for all that.
But [some of them (it may be thou
thinkest) are not of necessity] I think
again sadly and conscientiously, be-
tween God and thine own self: and
thou maist possibly be of another
mind. Looking God in the face, makes
some

To the Reader.

Some thing appear to be sins, and
 some things to be duties, after a con-
 fident out-facing men, that it was o-
 therwise. But suppose they are not all
 of necessity: yet think once more,
 whether there is not some wisdom in
 them, and an Advantage, if a man
 can bring himself to such a temper?
 And if they be but so much (as some
 of them are offered thee, under no
 further notion) wilt thou deliberate,
 whether thou wilt strive to be so
 wise, or not? and whether thou wilt
 endeavour to have thy mind in the
 perfectest temper or not? I will
 pray for thee, through Gods grace,
 that thou mayst profit by this, and all
 other Helps, who are fit.

Thine and the Churches

Servant in Christ altogether

Herbert Palmer.

(95)
A Daily Direction.

A Wake with God, and lift
up thy heart to him, in
thanksgiving, and petiti-
on.

2. Lose no time unnecessarily,
but rise as soon as thou canst.

3. However keep thy bed, thy
heart, undefiled with wicked
thoughts.

4. Let not worldly matters take
up thy mind, or words, unnecessa-
rily at the first of the day.

5. Squander not away precious
times, in being too long in dressing
thy body.

6. Deferr not thy solemn pray-
ers, upon any unwillingness, nor
slight pretence.

7. If

7. If thou foreseest any inevitable disturbance (as particularly abroad in some places) pray rather than fail, in thy bed, before thou risest.

8. When thou findest any unwillingness or indisposedness to pray, consider,

I. The Necessity of Prayer.

1. Gods Commandment.
2. Good is not else to be expected, either
1. Not the thing desired.
2. Not the blessing.
3. Leave is to be asked to receive Benefits.
4. Help special wanted, against
1. Temptations & dangerous to fight alone.
2. Snares, dangerous to travel alone.

5. Duties to be performed; we of our selves not having

1. Any heart to them.
2. Any

2. Any skill for them.

3. Any strength in them.

II. The Priviledges of prayer.

1. Esteemed, in freinds and great men.

2. Purchased by Christs blood.

3. No man can hinder it.

4. No unfitness of time or place.

5. To power out our whole heart, for self and friends.

6. Not necessitated, to method; manner, proportion.

7. But speak as to a Father, or Friend.

8. Of all life, heavenly imploy-ment, noblest exercise of soul.

9. Special curse, not to be heard.

III. Promises of all kinds.

1. General and particular.

2. For good, and against evil.

3. For our selves and others.

IV. Experiences, in Scripture,

Story, Memory, of

1. Prayers answered.

F

2. Com-

2. Comfort by praying.

3. Grace answerable to praying.

9. Awaken, as much as thou canst possibly, thy spirit, that thou maist pray, with all

1. Reverence and apprehension of the glorious Majesty, Persons, Attributes of the Godhead.

2. Faith and holy confidence in Christ thy Mediator, and in the promises general or particular.

3. Fervency, from a deep sence of wants, weakneses, importance of thy suites.

4. Humility, by reason of sin; corruption, impotency.

5. Thankfulness, for mercies and promises, abundant, all-sufficient.

6. Charity, for others welfare, the Church, the Magistrate, the Minister; thy freinds, those that have begged thy prayers or have thy promise to pray for them;

them ; and for the afflicted.

7. Care to put away the throng of worldly thoughts before thou beginnest, lest they distract thy mind.

8. Watchfulness, how thou praie'st, or hast praied, never resting in the outward work done, without thou feel some inward affection and fruit of thy prayers.

10. If it be possible, let the next thing be to read somewhat of Gods Word.

11. Ever begin, and end it, with lifting up thy heart to God for his blessing, upon thy

1. Understanding, that thou maist see his truth and will.

2. Memory, that thou maist retain, what thou understandest.

3. Affections, that thou maist

F 2

1 Receive

1. Receive the Truth, in the love of it.
2. Be careful to practice it, without delay.
12. Be not in hast, but read to learn, that thou maiest be the wiser, holier, happier, for that particular Word, and reading of it, therefore think of it a while with all seriousness.
13. Usually read from the beginning of a book to the end.
14. Strive not to read much at once: yet in stories (unless called away necessarily) break not off, till seen some issue of it.
15. Choose to read those Books and Chapters most frequently, that are most easie to be understood, and most readily applyed to practice; As the Psalms and Epistles, specially the latter part of them.
16. Special difficulties, as soon as thou hast time enquire of, from
books

A Daily Direction. 101

books, friends Ministers especially.

17. If indispensable interruption put thee from the usual time of prayer or reading, take the next free time, with all diligence and watchfulness.

18. However do not dine, till thou hast prayed solemnly alone, longer or shorter: and read at least some portion of Scripture every day.

19. Unless on unavoidable necessity, be not absent from family-Prayers.

20. Quicken thy self to like zeal and faithfulness, as if thou wert alone, and call thy self to some account, for the Word then read.

21. Having attended upon God, address thy self to the business of the day.

22. Allot for extraordinary business, the fittest time, and then be diligent to dispatch it.

23. Having a special calling or outward imploiment, do somewhat at it every day (if possible) or take a strict account of thy selfe, why not.

24. Think thou dost not well, if the bulk of thy time be not taken up in thy special calling, from one end of the year to another.

25. Thy calling, consisting of divers employments, look that one encroch not upon the other. And prefer the most important for the time present, and for the principal end.

26. Be watchful of thy diet, that thou neither eat nor drink out of season, things hurtful, excessively, that so thou prejudice not thy self, by what was given thee for good; and so be

1. Hindered in Gods services, or thy own busineses.

2. Hurt, in thy mind, through temptations;

temptations ; in thy body ,
by diseases, paines present or
future.

27. Let not thy mind be earnestly
bent , presently before, at, or too
soon after meales.

28. Yet take heed of the breach-
es of time , and interruption of thy
business, by meals, &c. that they put
thee not too far out of the way.
But have a care to return again to
thy employments, as soon as is con-
venient. And particularly, if it
may be, within an hour or less.

29. Once a day read over, and re-
collect in thy mind , these rules.

30. Whoever thou art look to
thy thoughts, that they be,

1. Free from

1. Wicked Atheism, and denials
of Fundamental Truths.

2. Pride, Arrogance, Self- Ap-
plause , though praised.

3. Lasciviousness, Covetousness,

F. 4

malice,

malice, envie, matters of provocation.

4. Impatience, grudging, discontent.

5. Lightness and vanity, froth and emptiness.

2. Filled with apprehensions, of God, Christ, Eternity, thy Calling, the Church; and thy own last account.

31. When thou comest into company, make account thou treadest among snares, which the Devil hath set to take thee. Look to thy self first, and then to thy company.

1. That thou be not the worse for them, but better for them.

2. That others be the better specially not the worse any way, by thy speech, silence, actions, forbearance.

32. Bridle thy tongue so with consideration, before thou speakest, that thou afterward with not any thing

thing unsaid, in reference to what may befall, temporally or spiritually

33. Take heed of

1. All ungodly words.

1. Atheistical.
2. Slighting or scorning Religion, Devotion.
3. Taking Gods name in vain in the least. (rily.)
4. Swearing falsely, unnecessarily.
5. Mentioning God without Reverence.
6. Making jests of Scripture-phrases.
7. Using them sportingly.
8. Repeating others oaths.

2. All slanderous words.

1. Untruths.
2. Truths spoken maliciously, sportingly, unnecessarily, concerning others faults or imperfections.
3. Bitter provoking jests.
4. Railing speeches, though provoked.

3. All scurrilous and lascivious talk, one of the worst signs of a rotten filthy heart.

4. All kind of lies, notwithstanding any pretence.

5. All idle and vain words, not profiting thy self or hearers.

6. All peremptory affirming news, unless infallibly assured of it.

7. All words of heat and anger, peremptory and provoking, in disputing, though perswaded, and even assured thou art in the right, unless in matters fundamental for faith or practice: yet even then, let thy passion not be unbridled; as serving to gain the hearers.

8. In thy promises to men (and much more in vows to God) be not over-hasty till thou hast thoroughly weighed the possibility, and convenience, lest thou be either

1. Injured

1. Insnared in keeping of it.
2. Incur the blame of rash or false, in breaking it.
9. In any disputable Question be moderate in asserting or denying, lest an unexpected Argument put thee to shame, by forcing thee to alter thy sentence, or contradiction without reason.
10. Boast not thy self (neither speak much) unnecessarily of any thing already done by thee, or of any ability, specially spiritual, or any future action, or undertaking.
11. Yet deny not the grace of God in thee, or toward thee for others, or by resolutions of faithfulness to God or men.
34. Take a time (the first free season when thy mind is in any fitness) to pray alwayes solemnly between dinner and supper,

and

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and let nothing hinder thee in it being at home, and neglect it not through unwillingness.

35. Whereever thou art, inure thy self to short, frequent and fervent ejaculations to God, both of requests and thanksgivings, which will be a blessed preservative to thy soul, and gain more blessing than thou canst imagine.

36. Particularly neglect not this upon any sensible failing of thine, even in a sinful thought, or any unexpected accident or news of importance.

37. Give not any one (specially a stranger) power to undo thee, if he will be false.

38. Have not many friends, nor count them so, till thou hast good trial of their faithfulness to God (being truly religious) and of their wisdom.

39. To no friend impart another friends

friends secret, without leave.

40. And whenever thou tellest a secret, tell it as a secret, lest they take it otherwise, and so reveal it.

41. Have now & then, that saying in thy mind (*amici sunt fures temporis*) Friends are thieves of time.

42. Yet count the Communion of Saints, redeeming of time.

43. Remember that some time must be dedicated to preparation, to make way, 1. For favour in others minds. 2. For introducing a discourse advantageously; and that sometimes it will seem lost, through disappointment of hope; which yet is to be counted wisely and necessarily imployed, and the benefit perhaps will appear afterward.

44. Do nothing to another, which thou wouldest not have done to thee or thine.

45. Do that to another, thou wouldest have done to thy self or thine.

46. Be

46. Be sure to take heed of giving any scandal by thy behaviour, *better thy hand or thy eye were cut off, &c.*

47. *Rejoyce with them that rejoyce (after the Apostles rule) and weep with them that weep.*

48. If they require thy company, in any of their recreations, be sure they be, 1. lawful, 2. reasonable, 3. moderate, 4. of good report, therefore forbear games of lottery, gaming for gain, lest thou or thy company, be 1. impatient, through loss, at least inwardly, 2. want what is so lavisht, 3. break into quarrels or oaths. Remember Recreation is no mans occupation.

49. Let thy company (if thou canst) be ever such as may either teach thee somewhat, or learn something of thee.

50. Be sure thou admit not any wicked

wicked or profane man to be thy familiar.

51. Let not thy presence imbolden any in their sin.

52. Allot some time for Meditation, and that of some divine thing.

53. Particularly, each day, think of thy last, whether thou art ready for it, which will not tarry for thee when it comes.

54. When thou hearest any worthy saying, trust not to thy brittle memory with it, but write it down, so hast thou a double record of it

55. Willingly let no day pass without writing some good note, of the Scripture, some Meditation &c. distinguishing the day.

56. Avoid study after Supper, unless on urgent occasions, and dedicate that time to refresh thy self with the comfortable society of thy

thy friends and acquaintance.

57. Remember to break up company in time, lest sitting up late make thee either sleep in the concluding duties, or lose time the next morning.

58. Betwen Supper and going to bed, read again somewhat of the Word, after the former prescripts, as near as thou canst.

59. Sleep not till thou hast examined thy self in all this, and in all thy actions, the day past to fit thee for prayer, petitioning for pardon and grace, &c. presenting thanks, as in the morning.

60. Count that day lost, wherein thou hast not done and received some good, specially spiritual.

61. Lay thy self down and sleep, as in Gods arms, commending thy soul to him; and compose thy self to rest, with the thought of some promise or heavenly thing.

62. Do

62. Do every thing in the Name
of Jesus Christ, looking for strength
and assistance in and through him ;
and presenting to him, with the Fa-
ther, and the holy Ghost, all honor
and glory, obedience , love, trust,
and reverence, for ever, *Amen.*

Particular,



Particular Directions for the
LORDS DAY.

1. **R**Emember it before it comes for thy self and family, that none of the sacred time be lost, through worldly business occasioned by putting it off carelessly, wilfully, or sleepiness, by too much tiring out the spirits overnight, overwatching or overworking.

2. Count it a day of spiritual liberty, wherein thou and thine, may without interruption converse with God, and benefit your souls.

3. Unless upon true necessity, make it not shorter than other days by late rising, or early going to bed.

4. Rather

4. Rather, as much as thy body and spirit will give leave enlarge it, as a delightful opportunity of Good, by rising earlier, and sitting up as long as thou canst.

5. Count the publick Assemblies, the solemnest service of the day, and let no pretence (ordinarily) hinder thee, or thine, from being present, from the first (continuing to the last) both morning and afternoon.

6. Let all private and Family-duties, tend to fit thee for, or to improve the pubilck.

7. Neglect not to take a thorough account of thy self, of every main parcel of the Word, publickly read; namesly of the severall parts, one by one, the severall Psalms and Chapters, and learn somewhat from every one of them.

8. The better to do this, discourse with those that are willing to hear
and

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and answer, or such as may not refuse (as thy Inferiours) concerning each of these; this will help to remember, and quicken spiritual attention, of profitable things to be learned, above that which one would imagine. We lose much benefit of the Word, because we do not bend our minds to it.

9. As the mainest Rule of wisdom, in the ordering of time this day, to the best advantage, bethink thy self over-night, or in the morning early (or both) what the present frame and temper of thy mind is, and what thou wantest, that thou maiest study for a remedy to supply, and watch what God will speak to thee in his Word, or by his Minister about it, that day.

10. Pray that thou maiest be attentive to what specially concerns thee, and particularly the matters so thought upon; and that without

out mistake, and specially without repugnance of spirit.

11. Admit not, as much as lies in thee, any unnecessary worldly discourse, no not at meals: rather than look most to it, as being the time of greatest danger ordinarily.

12. Much less begin any worldly discourse, whether among other Christians, or other persons.

13. Rather than squander away those precious hours, or even minutes upon the world or vanity, if thou canst with any convenience, retire thy selfe, and sit alone in thy chamber.

14. By thy good will, admit not of any worldly thoughts being alone, or silent in company.

15. But pray, read, meditate, go in to good company (if any be near) sleep were better, if any need of it, than when God and thy conscience call for thy thoughts (which are the precious

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preciousſt thing thou haſt) to beſtow them upon the world or vanity

16. Neglect not thy uſual perſonal devotions, but rather enlarge them.

17. Take ſpecial care to improve to the uttermoſt, the Word preached that day, by prayer, diſcourſe, meditation.

18. Take heed of the leaſt exceſs in thy diet, that thy ſoul loſe not of her nourishment, by that means.

19. Yet afflict not thy body ordinarily by faſting or overſpare diet, leaſt that alſo interrupt thee ſomewhat, beſides that it ſuites not ſo properly with a day of rejoycing, as this is.

20. Before thou go to reſt, fail not to conſider what this day thou haſt gained or loſt, that thou maiſt give thanks to pray.

The

for the Lords day. 119

The God of all wisdom and peace
teach us to know his will, and pra-
ctice what we know more and
more to his glory, and our ever-
lasting comfort, through Jesus
Christ. Amen.

FINIS.
